

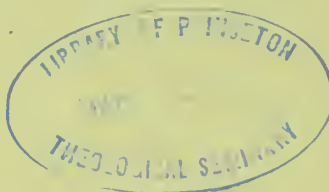
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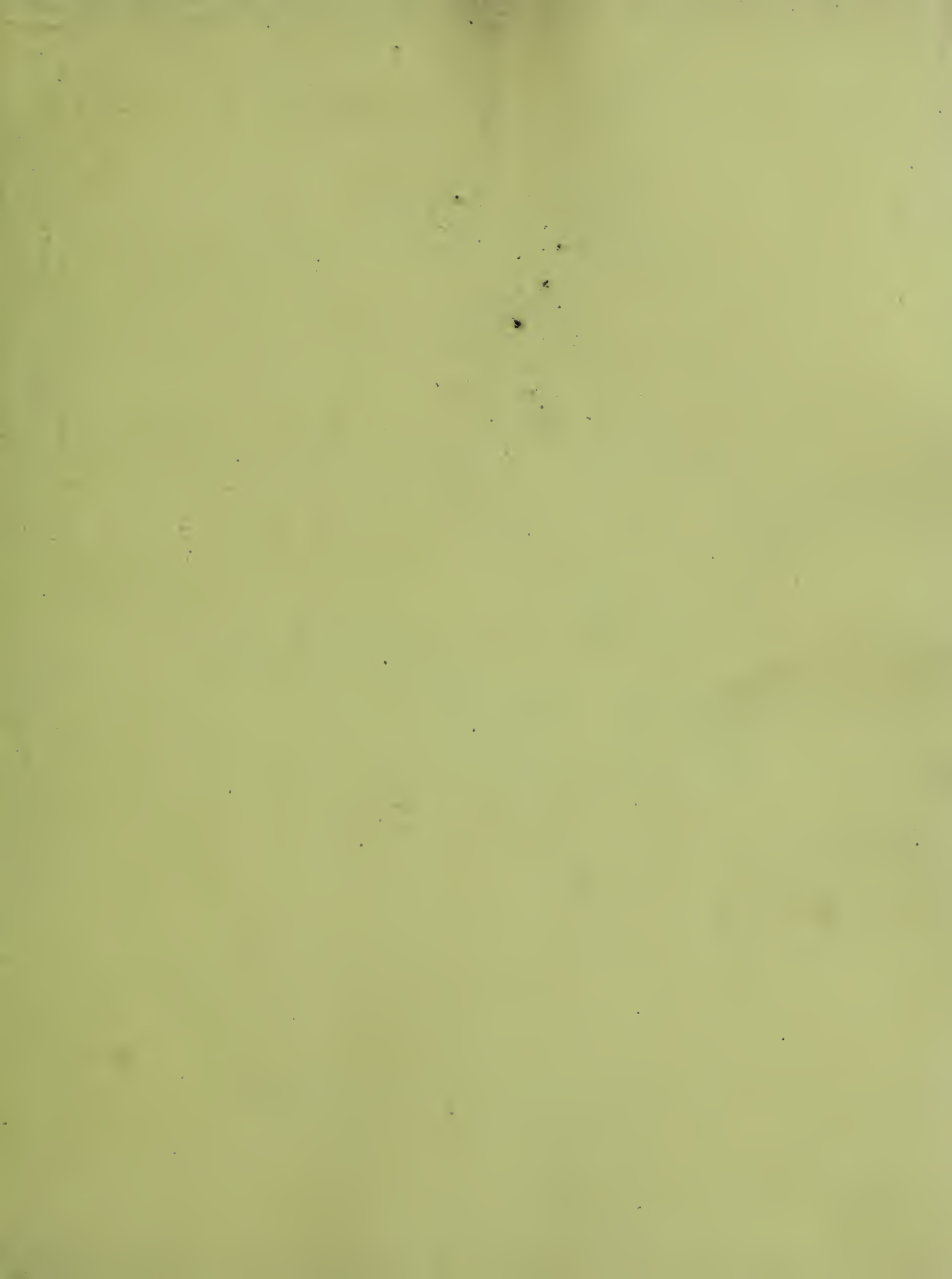


LONDON MISSIONARY SOCIETY

1892



I-7





THE CHRONICLE

OF THE

London Missionary Society.

(VOL. I.—NEW SERIES.)

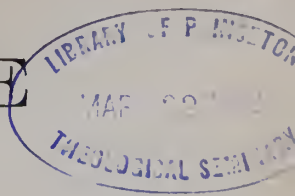
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No. 1.—NEW SERIES.]

JANUARY, 1892.

[PRICE ONE PENNY.]

### THE FORWARD MOVEMENT.

**T**HIS new year is surely dawning bright with hope for those who, in obedience to what they felt to be their Lord's command, have ventured to launch out into the deep. Their hope is, indeed, not wholly unmingled with anxieties. And it is well, perhaps, that it should be so. It is, at least, well that they should only feel the weight of the responsibilities which they have accepted; that they should remember the greatness of the enterprise before them, and the dangers by which they are beset. What has to be done will not be done cheaply. It is no holiday task to which we have set our hands. The hour is no hour for easy confidence or careless complacency, but for much prayer and patient courage.

But if we rejoice with trembling, still we must rejoice. So great has been the goodness of God to us, and so swift His answer to our prayers, that, if we had some faithless thoughts, we see now that we should have had more trust in Him and in our churches. For, through all the country there has been manifest a beautiful, and, in some cases, a quite pathetic readiness to take up this sacred burden. "It has been well done," men have said, "that these great and difficult things should be demanded of us. We do not wish to give to our Lord that alone which costs us

nothing. We are glad to prove the love of our hearts, which so often has found so poor an expression." This has everywhere been the response to an appeal which has seemed to come from no human source. It has not of course been the response of all. There have been many who have hesitated, many who have doubted, some who have betrayed a stony indifference. Against such we will be careful to utter no word of reproach. But we will be thankful, as we have reason to be thankful, that so many are girding themselves to follow with gladness the Lord who is leading them forward to larger service and nobler achievements.

And we will be thankful for the sake of the churches themselves. These poor churches of our order in England have had, of late, troubles and perplexities enough. Some of them have had a hard battle to fight, God knows; a heavy burden to carry. And the complaint will perhaps be heard that it is a cruel thing to call them to add to their burdens the overwhelming burden of the whole world's sins. But Christ, who is bidding them to-day to lift up their eyes, is no hard taskmaster, no cruel and exacting despot. He is bidding them take His yoke upon them, that they may know the secret of His own peace. For thrice blessed is that church which has learned to look beyond itself, which has learned to forget itself in

its concern for the sorrows of the great world, and its desire and longing to be a healer of the nations, a saviour of mankind. The love of God dwells in that church. The rest which remaineth for His people is already its reward. It has found deliverance from petty vexation and sordid care. It has entered into the Holy Place. Its life is hidden. Its fellowship is with the Redeemer. Glorious things shall be spoken of that church. The seal of heaven is upon it. It is rich, though it may be poor; mighty, though men may call it weak!

And, if that is true, it is also true that few things are more likely to bind our churches at home together in a close and holy federation than our common consecration to the service of mankind. We have tried to unite for mutual help, but with limited success. It may be that, if we will unite for common service, we shall find ourselves marching side by side with the consciousness that we are brethren indeed. It may be that our deepest and happiest fellowship will be found in the hardships we endure together, or the victories we win, as we go forward as the soldiers of the Cross, the Crusaders of these latter days, with one great battle-cry, and one divine passion in every soul, even the hunger for the universal dominion of our King, the ultimate triumph of our dear Lord.

H. ARNOLD THOMAS.

## SECRETARIAL NOTES.

BY THE FOREIGN SECRETARY.

JUST now the position of things in China calls for special consideration and prayerfulness. I am not myself at all alarmed about the safety of our missionaries. The great political agitation which has threatened to set the whole Empire in a blaze appears to have been mainly in the provinces of Hunan and Hupeh. For some time there seemed to be great danger of a general uprising of the natives against all foreigners along the whole course of the Yang-tse Valley. This would have placed our own missions at Hankow, Wuchang, and Chung King in great peril, especially the last-named place. I am thankful to have reason for believing that the peril, if it really existed, has passed away.

A TELEGRAM from Hankow, dated Nov. 16th—"Come. Outlook better"—being fully a month later than any letter we have yet received, encourages us to send the reinforcements we had promised. In consequence of this we have instructed Mr. W. G. Terrell, who had been paying a short visit to his brother (a member of the Friends' Mission) in India, to proceed on his journey to China, and Dr. Burton will leave this country early in January.

THE troubles in Mongolia apparently have no direct connection with the more serious disturbances in Central China, save in so far as they are an indication of the generally disorganised condition of that ancient empire. We grieve to hear that Chao-yang has been taken by the rioters, and we fear that our native converts in that place may have been subjected to cruel treatment, if not to martyrdom, for the name of Jesus. Mr. Parker, at present our only missionary in Mongolia, reached Tientsin safely on December 11th.

THOUGH our European missionaries are safe, I fear country work in some parts of China will have to be suspended for a considerable time. There is a restlessness and a manifestation of dislike to foreigners in many directions, which has led native Christians, even so far south as Amoy, to advise our missionaries not to travel in the country districts at present. It is quite possible also that native Christians will in many places have to suffer severely for their faith. Already they have to undergo an amount of petty persecution which can scarcely be realised by English Christians. This is sure to be greatly increased under the influence of the present disturbed state of feeling.

WE must not be surprised or disheartened. Our Master Himself has told us that He came not to send peace, but a sword. The history of Christianity has proved again and again that the time of promise, of growth, and enlargement of the Church has come when the sword of its enemies has been unsheathed. I hope, however, that we shall not forget to pray for our brothers and sisters in China, that they may be blessed with courage and fidelity, and may be enabled to witness very powerfully for Christ in the hour of trial.

I HAVE just received from Central Africa a little package full of interest, though it is not much to look at. It consists of a copy of the first book prepared in the Kimbwe language, used at the South end of Lake Tanganyika. It is only a small lesson book of 38 12-mo. pages, in a stiff brown paper cover; but it speaks volumes to me concerning the prospects of our Central African Mission. It means that our friends there have not only settled down and found favour in the eyes of the people, but that they have already gathered round them a sufficient number of those anxious to learn to read to make it necessary that they should begin to provide books. Those who require the spelling book will also speedily want Testaments and hymn books, and then will begin the demand for a more general literature. The Rev. D. P. Jones tells us that outlines of Kimbwe Grammar, with vocabulary, will be ready in a very short time; the Gospel of Mark will soon follow, and a small hymn book will follow that. Now the appeal comes to us to send out a printing press, and a missionary who knows how to use it.

THE spelling book I have received thus indicates to me a distinct and amazing advance. The Mission has stepped from its initial and tentative stage into a condition of permanence and successful development. It is good to hear that the natives are rapidly returning to the fruitful but depopulated district in which our brethren have settled; the white man's name and character and prestige giving them warrant to expect that they will henceforth be allowed to live in peace. This also is a good sign, though it opens some far-reaching and delicate questions of political relationship and protectorate which I may have to refer to at some future day.



WE have to thank friends in various parts of the country for their kind response to the appeal on behalf of lepers in the Isoavina district of Madagascar. There seems now good reason to hope that all the money required to establish a Leper Colony will be furnished before long, and we may expect spiritual results among these sadly-afflicted ones quite as encouraging as those which have already marked our work among lepers at Almora and Neyoor.

THE news from South India of the widespread distress caused by the failure of the monsoon is very serious. In the districts of Bellary, Gooty, Anantapur, Cuddapah, Tripatore, and Salem food of all kinds is already at famine prices, and our missionaries need help for multitudes of starving people. Government relief can only meet the barest necessities, and must always leave margin for private benevolence.

I WISH to say a word to wake up our young men, especially the students at our Colleges. We are getting offers of service from a number of young ladies, some of whom are admirably qualified for the work, but the young men, especially those who have received such an education as is required to fit them for really important service, appear to be very slow in coming forward. There are stations in the East which at this moment are sadly undermanned, and have been undermanned for some time. Yet we have not anyone ready to go out to the work.

TAKING a general survey of the field, I think we may begin the new year with grateful and rejoicing hearts. Certainly if opportunities for enlarged service should make us glad, there need be no restraint in our joy. From every direction I have the same kind of appeal for more help because God is blessing the labours of His servants with increase.

R. WARDLAW THOMPSON.

#### BY THE HOME SECRETARY.

DURING the past few weeks the missionaries of the Society, and others, have been somewhat heavily taxed in ordinary deputation work. In England the following, among other counties, districts, and towns, have been visited:—Durham, Salop, Kent, Isle of Wight, Staffordshire, Northamptonshire, Cleveland, Dewsbury, Stroud, Brighton, Warrington, Newmarket Districts, Romsey, Eastbourne, Halstead, Ipswich, Southport, Hoddesdon, Hertford, Barnsley, Slough, and Southend. In Scotland, Aberdeen, Dundee, Edinburgh, Glasgow, and towns surrounding them. In Wales, Pembrokeshire and Cardiff. In many places the meetings were small, but, for the most part, they were encouraging to the deputations. The record concerning the meeting at Haverfordwest is cheering:—"We had a splendid meeting here last night. The chapel was too small for the congregation. Every seat was filled, forms down the aisles, yet plenty of people stood outside who could not find room in the building." Whilst at these anniversaries the general work of the Society was referred to, the Forward Movement was kept to the front, and the policy of the Directors was in many cases distinctly approved.

IN Glasgow, at one of the largest and best meetings which has been known for some years, it was cordially resolved:—"That this meeting thanks the Directors of the London Missionary Society for the statement they have issued on the Forward Movement, recognises the urgency of their call for large and prompt reinforcements as the result of God's blessing on the work, and assures them of the support of

the Glasgow Auxiliary in their effort, and further commends it to the earnest prayers and enlarged generosity of the Christian public and specially of those churches of which the London Missionary Society is the recognised agency for carrying on missionary effort."

SPECIAL interest attaches to the extraordinary meetings which have been held specially to call attention to the claims of the Forward Movement. It is a new thing to be able to record that in districts in London, such as the Kensington, Notting Hill, and Hammersmith, Ealing, Acton, and Brentford, Kentish Town, Camden Town and other churches in the N.W. district, Finchley, Barnet, and Southgate, for almost a week in each case, the subject occupied the prayerful and intelligent thought of ministers and churches: the former in their earnest advocacy on the Lord's-day, the latter in their assembling together for prayer, conference and receiving information. Many of these meetings will be remembered for long.

NOR has this kind of effort been wanting in the provinces. Special meetings have been convened in Cumberland, Lincolnshire, Somersetshire, Cheshire, and in Rochdale, Sevenoaks, Wotton-under-Edge, Bristol, Basingstoke, Bolton, &c. The special deputations were cordially received. Resolutions were frequently adopted to the following effect:—"That we sympathise with what is known as the Forward Movement of the London Missionary Society, and pledge ourselves to do our part to carry it to a successful issue." In one Auxiliary a resolution was passed "pledging an increase in contributions of 50 per cent."

A PROMINENT feature in the engagements of the month has been the unusually large number of meetings in reference to Female Missions addressed by ladies in Scotland, in the Liverpool, Stroud, and Dewsbury districts, in Croydon, Sevenoaks, Finchley, and elsewhere.

IN view of the fact that the accounts of the Society for the year 1891-2 will be closed on March 31, 1892, there are reasons to believe that there will be a substantial increase in the income. The receipts to November 30, 1891, show an increase of more than £5,000 as compared with receipts at the corresponding date in 1890.

SOME touchingly beautiful indications of liberality may be mentioned as having been received:—

£425 1s. 2d., "Lay not up."

£200 from Kensington, after a sermon on the Forward Movement, from Miss Jacomb.

£100 from one who was at Southport.

"Along with many others, I was impressed, during the recent meetings at Southport, with the conviction that a call from the Master Himself was being made in our midst, calling us to more consecration and wider effort for Him in the mission-field. It is a great pleasure to be able to send a cheque for £100 towards the work of the new Forward Movement, and I pray that the Master will accept and bless it in His service. Money is but a poor offering after all, yet, blessed by Him, it may do much."

£50 from Wandsworth, after a Forward Movement Sunday.

£10 from an Organist, after Forward Movement meeting.

A Treasurer in remitting writes:—

"Four shillings handed to me by the aged relative of a little girl of eight years old, saying that it was what her little niece

had herself collected for the Society before her unexpected death ten days ago. It seems a sacred gift."

"£2 10s. from a young working man. 'His particular wish was that his name might not be disclosed; but, were I at liberty to do so, many would wonder at the brightness of the flame of the lamp of sacrifice.'"

£2 9s. 2d. from a Director, family, and household, self-denial week.

£104 3s. 0d. from the Young Men's Missionary Band.

During these last weeks letters were received almost daily asking for information as to the qualifications necessary for being employed in mission work—some are offering themselves for service, whilst others have been fully accepted. Surely, if the churches are giving their sons and their daughters, they will not withhold their prayers nor their gifts, that the resolution to add another 100 missionaries to the staff of the Society may become a reality even before 1895.

EDWARD H. JONES.

#### BY THE EDITORIAL SECRETARY.

WE send forth this first number of our New Series with hope tempered by a little anxiety. It falls below our ideal, but at the same time fairly indicates what that ideal is. In one respect it is a distinct improvement upon what previous announcements had foreshadowed: instead of containing sixteen pages, it contains twenty-four. Two causes operated to make this necessary. On the one hand we could not break faith with the public by omitting any of the special attractions that had been promised; on the other, we had such a pressure of other interesting matter that could not be held over without distinct loss to our readers. We bespeak for the CHRONICLE in its new form the kindly sympathy of all friends, and trust that a determined effort will be made to push the sale among the members of our congregations, guilds, and senior Bible-classes. It will be our constant aim to make the magazine worthy of a hearty welcome from the entire constituency of the Society, varied in character though that constituency is.

THOUGH by the change in shape compelled to part company with the *Evangelical Magazine* and one or two other magazines, we rejoice to say that others are adopting the CHRONICLE as the basis of their local periodical, so that we are not likely to suffer any loss of circulation through this severance of old ties.

THE New Year's Offering is more popular than ever, and bids fair to be in distinct advance of that of 1891. More than six thousand cards in excess of those issued up to the corresponding date last year have been sent out. This is full of encouragement. If the Sunday-schools throb with missionary zeal, and rally to our determination to send forth a hundred additional missionaries, we shall feel more sanguine than ever as to the success of that plan. Many schools, as indicated by the letters received, are feeling the impulse of a new interest in the work, hence the large demand for cards.

ANOTHER of "the signs of the times" is an almost unprecedented demand for missionary boxes. The makers cannot supply the Mission House fast enough, so numerous and large are the orders. To our regret, we have had to keep eager friends, all anxiety to help us, waiting for their supply. In many instances, in writing for boxes, the local secretaries have definitely stated that their request was due to a desire to help on the Forward Movement. Undoubtedly in many of the smaller auxiliaries the missionary

box is the most suitable and reliable instrument for adding to the funds; even in our large auxiliaries the box might with advantage be much more freely used.

ON the wrapper will be found a statement of charges for magazines when sent direct from the Mission House. They can also be ordered through any bookseller from John Snow and Co., 2, Ivy Lane, E.C.

GEORGE COUSINS.

## THE CANTON MISSION.

BY REV. T. W. PEARCE.

THE Society's Mission in Canton was to other Protestant missions in China as the fount or source to the stream or river. Breadth, expansion, and volume are found in regions remote from the source. Extension, advance, and success are apparent at mission stations in China far distant from this earliest centre.

The report for 1891 states that the oldest station of the Society is in "some respects the most backward." In other words, the stream of truth here is still slender and feebly flowing. Reverses are part of the Canton Mission history. To-day converts are few, churches weak, and evangelistic effort languishes.

A record in brief outline of this, the oldest Protestant Mission in China, comprises three periods, which may be designated thus:—

- (1.) The period of restricted intercourse.
- (2.) The period of comparative freedom.
- (3.) The period of direct intercourse, church organisation, and varied agency.

The first was marked by pioneering in literature; the second by pioneering in medical missions; the third begins with the founding of the first church, and continues to this present date. Associated with the Mission in Canton during the three periods were three eminent missionaries. The first is the period of Morrison, 1807 to 1834; the second that of Hobson, 1839 to 1859; the third period is that of Dr. Chalmers and his coadjutors. The indefatigable pioneer, the model medical missionary, and the distinguished Chinese scholar lived and laboured in Canton, seeking the moral and spiritual regeneration of China.

*First Period.*—The history of the Canton Mission from 1807-32 is thus summarised in a letter "respectfully presented" to the churches of Christ in Europe and America, written over the signatures of Morrison and Bridgman, and dated December 9th, 1832:—

"Twenty-five years have this day elapsed since the first Protestant missionary arrived in China, alone and in the midst of strangers, with but few friends and many foes, Divine Providence, however, prepared a quiet residence for him, and, by the help of God, he has continued to the present time, and can now rejoice at what God has wrought. The Chinese language was at first thought an almost insuper-





CANTON PICTURES.

A TEMPLE AMONG THE ROCKS.

A GROUP OF BUDDHIST PRIESTS.

A STREET SCENE.

A WATER-WHEEL.



able difficulty. That difficulty has been overcome, the language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. The Holy Scriptures in Chinese by Morrison and Milne, together with religious tracts, prayer-books, &c., have been published, and now, thank God, missionaries from other societies have come to aid in their distribution and explanation. The L.M.S. Chinese Press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's, at Java, have sent forth millions of pages containing the truths of the everlasting Gospel, and that Institution has given a Christian education to scores of native youth. There are also native Chinese who preach Christ's Gospel and teach from house to house."

Such is a general outline of the progress of the Mission during twenty-five years.

Concerning the life-work of Morrison, let us note the following facts of present-day interest:—

(1.) Reversion to apostolic models is no new principle in this mission-field. Adaptation in dress, habits, and modes of life began with the first Protestant missionary to the Chinese, nor has any missionary in China since Morrison's time, in his endeavour to "become all things to all men," devised or followed a method more severely self-renouncing.

(2.) Translations of Scripture, original works in Chinese, and the famous dictionary were the beginnings of a Protestant mission literature for China. Literary work in those early days was prospecting and not finality. An endeavour to make it appear otherwise would add no honour to our illustrious founder. In no other direction is progress in missionary effort so marked as in the "translations, original works, and dictionaries" which have superseded Morrison's.

(3.) In large patience, breadth of view, and clear insight few missionaries in China have surpassed the great pioneer. In 1823, there was published in England an address by Morrison to the British public in which these words occur:—

"The late Dr. Milne proved at Malacca what has been proved everywhere else, that prejudice will give way to sincere benevolence persevered in."

This last sentence records at once a fact and a prophecy. Among the Chinese, so self-complacent and so distrustful of foreigners, practical benevolence, the flower and crown of Christianity, ensures success. Medical missions in China furnish a striking comment on, and have done much to fulfil, Morrison's prophecy.

(4.) The first Protestant converts and preachers were *not insincere or unfaithful*. Tsai A'Ko, baptized in 1814, stands at the head of a long line of witnesses, who exemplify repentance and faith by a holy life. Leung A'Fat wrote, taught, and preached, with no ordinary ability, zeal, and devotion. He was not unworthy to be the colleague of the first foreign missionary. It was an inspiration of selection

that sent Morrison to China, and in all his work we see the preparation for a spiritual temple on the best and surest foundations.

*Second Period.*—"The Model Medical Missionary."—A marked change in the conditions of mission service is observable during this period. Again it will be of advantage to quote from a letter written at the time (1847) by Dr. Hobson:—"Deep emotions have been awakened when contrasting the restrictions of the first years of Protestant missions in China with the present freedom. Then we were not permitted to avow our missionary character and object lest it might eject us from the country. Nor could a Chinese receive a Christian book but at the peril of his safety, or embrace that religion without hazarding his life. Now he may receive the practice and doctrines of Christ and transgress no law of the empire." This was the time to manifest a sincere benevolence, and with the time the man was found in Dr. Benjamin Hobson. He is the prominent figure of this second period, and around him all that is of greatest interest may be said to centre. Dr. Hobson's earliest years of mission service were passed in Macao and Hong Kong. On his return from England in 1848, he opened a hospital at Kam-li-fau in the western suburbs of Canton. This was a memorable event. To it the success of missions in this part of China is in no small degree attributable. Medical men of longest experience in the country are best qualified to judge of its value. Dr. Kerr, the oldest medical missionary in China, has written thus of Dr. Hobson:—"His kind and gentle manner, added to his faithful attention and skilful practice, gained for him an enviable reputation, and thousands of Chinese still retain a grateful remembrance of their benefactor."

Another marked distinction attaches to Dr. Hobson: the authorship of the first books in Chinese on Western medicine and surgery. In 1850, a work on anatomy and physiology was published at Canton. It was followed by a treatise on natural philosophy, and by other treatises on different branches of medical science. Medical missionaries set a high value on Dr. Hobson's books. "The volumes," remarks Dr. Lockhart, "will be of incalculable benefit to the Chinese: and were this all that Dr. Hobson had done, it would be worth the labour of a lifetime." Writing of these medical books in his pamphlet, "Medical Missions at Home and Abroad," San Francisco, 1878, Dr. Kerr says: "These works, so different from any that had ever been published in a language 300 years old, attracted much attention, and were read not only by native physicians, but by literary men and high officials. They were republished both in China and Japan by natives, under circumstances complimentary to the author. These books have laid the foundation for the introduction of rational medicine into the empire." The work of the foreign preacher and teacher becomes satisfactory and hopeful in proportion to his success in inspiring and training native Chinese to preach and teach, and thus it is with the foreign

doctor in China, who comes there to found a medical mission. A staff of natives, trained to efficiency, offers the best assurance of permanent and wide-spread results. The text-books of Dr. Hobson furnish the ground-work of materials to educate the Chinese in Western healing.

Dr. F. Hobson's life in Canton is the reply to questions as to the true place of medical missions in the scheme of evangelisation. It was because this ardent, zealous, faithful missionary never lost sight of the grand object and purpose, but made his work of healing the means and not the end, that he earned for himself the title of "the model medical missionary."

*Third Period.*—That of direct intercourse, church organisation, and varied agencies, 1859—1891.—Ill-health compelled Dr. Hobson to leave China after twenty years of successful service. Seven years before Dr. Hobson returned to England the Rev. J. Chalmers arrived in Hong Kong. He resided in Canton for many years, finally removing to Hong Kong, 1879, where he is still engaged in the work of the Mission. Of Morrison, Hobson, and Chalmers, the greatest names in the Canton Mission, it may be said that wise forethought and clear insight determined their modes of work; with the last-named it is a high honour to be associated. Accuracy of research and painstaking endeavour, continued through many years, have placed Dr. Chalmers on the highest plane of Chinese scholarship. His ceaseless efforts to render the native language easy of acquirement have conferred the greatest boon on students of Chinese. His labours in the cause of Christian literature will, we are sure, have a lasting blessing on them. They will play a large part in bringing to pass God's reign of righteousness and peace in this empire.

In addition to the three men who have been chiefly identified with the history of the station, the following missionaries sent out by our Society have laboured in Canton for shorter periods:—William Gillespie, J. F. Cleland, Thomas Gilfillan, who was afterwards missionary in Amoy; Dr. Wong Fun, F. S. Turner, Dr. J. Carmichael, James Anderson, and N. A. Roach. Some of these have rendered at home much service to the cause of righteousness and of missions in China. They are still remembered with affectionate regard by the converts who knew them as preachers and pastors in Canton. Mr. Gillespie and Mr. Cleland were colleagues with Dr. Hobson during the second period. The rest were associated in service with Dr. Chalmers.

If the Poklo Mission up the East River is to be included in this sketch, the Revs. Dr. Eitel, H. C. Ridges, and E. R. Eichler should be added to the list of missionaries. Messrs. Ridges and Eichler worked from Canton as a centre, and during the last fifteen years Poklo has been regarded as among the Canton out-stations. Mr. Pearce joined the Mission in 1879, and continued in Canton till the spring of 1891, when he came to England on furlough, leaving as his

*locum tenens* Mr. H. R. Wells, who is now in charge of the Mission. Mr. Wells was joined recently by Mr. Wilson, who left England for Canton in September last.

The succession of missionaries at the Canton station has not been unbroken. Before and during the first war with England there was an interval of ten years, during which the station was unoccupied. For a second interval of nearly three years, at the time of the second war, there were no English missionaries at Canton.

The church at Canton was founded in 1859 by Dr. Chalmers and Mr. Turner. There were then twenty-one converts, of whom five were women. In 1865 this number had increased to fifty-one. Ten years later there were 101 on the church roll. It will be seen from the last report that during the decade therein reviewed the converts have decreased in numbers. To account for this discouraging circumstance it should be explained—

(1.) That the L.M.S. has had no hospital in Canton since the medical work initiated by Dr. Hobson, and carried on subsequently by Dr. Wong Fun, Carmichael, and others, became absorbed in that of the Medical Missionary Society in China.

(2.) There have been no schools connected with the Mission. The children of converts are taught in schools of other missions, and are led naturally, in many instances, to join other churches.

(3.) No lady missionary was ever appointed to this field; nor has any building adapted for women to assemble in been provided for the Canton Mission. Buildings favourably situated for street-preaching are ill suited to Sunday congregations composed partly of females. If this branch of service, which would prove a real strength to the Mission, is to be engaged in, we need a new meeting-house in a quiet place, or a chapel with an entrance door on a side street. Native women are deterred from coming to the Sha-Ki Church, which opens on to a wide thoroughfare.

(4.) The services of at least two male missionaries are needed to work efficiently on present lines. If native preachers are to be trained, converts taught, and the preaching of Christianity carried on vigorously within the limits already occupied, there should be a third missionary appointed. If extension is contemplated it will be necessary to make still further additions to the staff of missionaries.

(5.) The character of the Cantonese has been regarded as a main reason why mission work among them does not progress rapidly. They have gained an unenviable notoriety for profligacy and corruption. Morally, they are declared to be the worst specimens of their race. At the same time, they are admitted to be the shrewdest and most enterprising.

When the Cantonese are won to Christ, there will be found among them some of the men best fitted to evangelise China.

(To be continued.)



### A NEW DAY FOR OUR MISSIONS.\*

THE following brief suggestions are offered in view of the fresh responsibilities now laid upon the members of the London Missionary Society.

1. The call for more missionaries is evidently from the Master Himself. It is not a speculative enterprise, but arises from the necessities of the work.

2. Sending the Gospel of Christ to all mankind must be regarded by Christians as their special vocation. It is not something by the way that may occupy us occasionally, but the actual business of every believer in Jesus. To neglect it, or to be half-hearted about it, is unfaithfulness to Him. It must therefore be a first care, taken to our hearts, daily thought of, prayed about, and rejoiced in as a glorious privilege.

3. The Secretaries and the Directors of the Society should be saved all anxiety and difficulty about means. Let the money needed flow in freely, generously, and without appeals.

4. Is it not perfectly practicable to double the Society's income in the coming year? At least, cannot every subscriber double the present contribution, and cannot many do far more? If a loan were announced with absolute security, by which ten per cent. was certain to be realised, hundreds of thousands of pounds would be subscribed without a moment's hesitation. There would be a rush to the Exchange, as there has been to gold mines and diamond fields, even with no certainty of any gain. In the spiritual world the results, in good ground, from the preaching of the Word are described by Jesus Christ as "some thirty, some sixty, some an hundred fold." Is it not worth every possible effort and sacrifice to win souls at this rate? Who can tell in how many the good ground is already prepared? J. G.

Clifton, December 3rd, 1891.

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\* Copies of this in leaflet form may be obtained for gratuitous distribution on application to the Rev. George Consins, Editorial Secretary, 14, Blomfield Street, London, E.C.

### A CALCUTTA BIBLE CLASS.

THESE young men are all sons of Christian parents, with the exception of Gopal Babu, the young fellow sitting on my right. He is a convert of about five years' standing, and one for whose consistent life we are so very thankful. They are all school or college students, and the four little lads in front were the "earnest" of the boarding school, which was just started. Very untidy little boys, I am afraid you will think; but they were new comers, and, moreover, had no idea that they would be called away from a lively game of ball to have their photo taken. There is, however, one thing in common amongst us all, big and little, and that is that we are all members of the Scripture Union. Indeed, I think it was being secretary of the Young Men's Branch which brought me in touch with these dear boys. They and several others used to spend Sunday afternoons with me, and many a happy hour was passed over our Bibles. Let me tell you how their Sundays were spent; and when you have heard, I think you will agree with me that, notwithstanding our enervating climate, there are not many young men in England who spend a more profitable Sabbath. At 7 a.m. they attended Mr. Ashton's Bible-class in connection with the Sunday-school. At eight o'clock came service, and at 9.30 they went to their homes. What they did there I am not in a position to say; I only know that two o'clock found them in our house, when half-an-hour's singing practice and an hour's Bible reading brought us to the second Bengali service. From there they returned to our compound, and acted as choir at an outdoor evangelistic service, and then again to the service for English-speaking Hindu college students. By this time, 8 p.m., they must have been really tired, though they would never confess it, and always scorned my suggestion that we should try and manage without their help at some one or other of the services.

And now let me tell you who they are. Next to Gopal Babu sits Sarat, one of Atul Babu's sons. His elder brother, Prio, is to be found next but one to me on my left-hand side. As I write this letter from my Berhampur home, I think of another home, a Hindu one close by, where Atul Babu's old mother and brother still live. May they, too, respond to the Gospel call in the same way Atul Babu did, when he felt the power of Christ in dear Mr. Hill's life.

Next to Sarat and last to my right comes our pastor's son, Binod. His father, the Rev. J. K. Chatterjee, was loved by all of us members of his church. The history of his conversion from Hinduism is full of interest, but I dare not linger, or my letter will tire you, and, moreover, I may experience my *bête noir*—the editor's shears! The last to my left is the son of the matron of the girls' school. She is a widow, but is rich in children, as each one of her forty charges claims her as "mother." At the end of the bench sits Nebasum Bannerjee. His father is a lawyer belonging to the Church of England. The one to my left, standing at the back, is Bepin Mondel, who comes from one of our southern villages



MRS. BROCKWAY'S BIBLE CLASS, HOWANIPUR, CALCUTTA.



churches. Aporbo, the middle one of the three, comes of a family who have been of great help in our work. The next is Satish Mukerjee; he has the responsibility of intellectual power, and is doing well in his university course. His father was a valued worker amongst us until his death. Of the little boys in front, there is only one about whom I will now tell you. He is the son of a dear, simple-minded old man, Bhuban Babu. He died last year, to the great loss of the Bengali church. He did, indeed, "abound" in the work of the Lord, and there are very few families in Bhowanipur but what have heard of Christ through Bhuban Baboo. "Are you not lonely?" inquired one of our lady workers, knowing that for a time his wife and children were away. "Lonely! how can I be, when Jesus is always with me?"

Such is a sketch of the surroundings of these representatives of our Bhowanipur young men. I have preferred to dwell on their fathers' lives rather than their own, as they might become somewhat conceited if I were more personal in my remarks. May I ask the prayers of the CHRONICLE readers in the home land for each one of this little group, that he may become a soul-winner in this dark land, and may by his consistent life bear witness to the truth of what he teaches?

FRANCES E. BROCKWAY.

## JOHN HAY, MISSIONARY AT VIZAGAPATAM.

IN the passing from earth to heaven of John Hay, M.A., D.D., there went from among men one of the greatest, but least known, missionaries of modern times. Born near Aberdeen, eighty years ago, he grew up amid associations which gave him intense and unwearying enthusiasm for missionary work. Morrison and Milne were at that time names to conjure with, and in the place where they were born, John Hay got impregnated with the genius and inspiration of the missionary crusade. After his university course Mr. Hay offered himself as a candidate for missionary work in connection with the London Missionary Society. He was accepted and sent for a time to study theology under the Rev. Richard Cecil, nephew of the great Evangelical Churchman who bore the same name.

In 1839, he was ordained and sent out to Vizagapatam, one of the historic stations of the London Missionary Society. On the voyage Mr. Hay, in view of the needs of his future work, studied Syriac, and became a skilful scholar in that language. After a weary voyage he at length reached Vizagapatam, the scene of

his life's work. The town and district which bear this name include a population of about three millions of people, and the area is that of several large English counties. The language spoken is Telugu, a smooth, soft vernacular, known among Oriental scholars as the "Italian of the East." Here Mr. Hay had to establish an English school. He found two other missionaries at work—viz., the Rev. James Gordon and the Rev. Edward Porter; the latter a born evangelist, who never ought to have had anything to do but preach. With characteristic readiness, the young missionary got to work, and a number of scholars came to school. But the school was emptied in a few days, when Mr. Hay demonstrated the first proposition in the first book of Euclid; the parents of the scholars got the idea that the missionary was going to convert his pupils by means of geometry, and at once took their children away. This was but the prelude to many such disasters. The condition of European, East Indian, and native society in Vizagapatam at that time was deplorable. The East India Company pursued the abominable policy of allowing its servants, under the orders of the local government, to take part in idol processions and the degrading rites practised in Hindu temples.

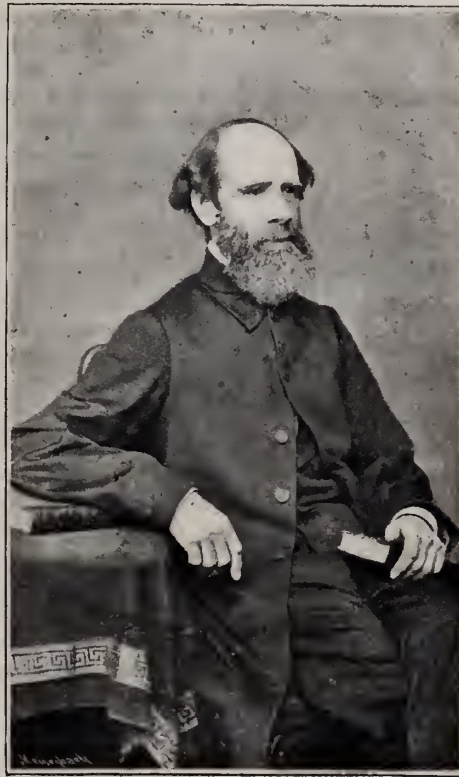
Mr. Hay began his literary work, and in this department all his life long he kept the foremost place. School-books in Telugu were required. The old Telugu Bible needed retranslating; the translation then in existence was only tentative, and had been made by men who were compelled to study Telugu when neither grammar nor dictionary existed. The language was of necessity stiff and cumbersome in the old translation. In 1843, he had to proceed to England, but returned to India the next year, taking as his young wife the daughter of the Rev. Richard Cecil. Mrs. Hay was eminently fitted for missionary work; her "ardent and deep-toned piety, her faith and love, led all who knew her to regard her connection with the Mission as a bright omen for good." In the mysterious providence of God she was only allowed to begin her work, and was then called to the better home. Almost her last words were: "For me it is better to depart and be with Christ, though I should have liked to live a little longer and do something for the cause of Jesus."

As a relief to his profound sorrow, the bereaved

husband threw himself into his work with unremitting persistency. The care of the churches and schools, the labour of translation, left him no leisure. At this time the conversion of Jagannadhan, a Brahmin of the highest caste, wrecked the schools and brought no small peril to the missionaries. Proceedings at law were set in motion, and the convert was cheered by the words which were constantly in his mind: "Fear not, Abraham, I am thy Shield." The Court decided that Jagannadhan was of age to decide for himself, and a great victory for Christ was won that day in Vizagapatam. In 1851, Mr. Hay married the lady who now survives him, and with her family mourns the decease of husband and father. The school and press grew in usefulness, and both were recognised as a power mighty to the pulling down of the strongholds of idolatry. In 1855, Dr. Wardlaw joined Mr. Hay at Vizagapatam in the work of translation, and for some years these true yoke-fellows laboured to produce a Telugu version of the Scriptures which should be "understood of the people" and acceptable to all classes—not too high for a Pariah to understand, and not so low as to offend the taste of a hypercritical Brahmin. In 1859, Mr. Hay, while preaching, was taken seriously ill. As soon as possible he was put on board ship and sent home to England. During his furlough he worked at his translation. By some mysterious arrangement for which he was not to blame, he escaped the rigours of deputation work, and, though a powerful and interesting speaker, never appeared at Exeter Hall or at any of the prominent meetings of the two great societies he had served so well in India. He returned to Vizagapatam on the completion of his furlough, and the

remaining years of his service found him steadily toiling at the completion of his task. He was the profoundest Telugu scholar in India, and his acquaintance with other vernaculars was extensive. Sanskrit he studied and gained proficiency in, so that he could meet Hindu pundits on their own ground. A greater end was served by it because it gave him a weapon of precision in conveying to Hindu minds an exact definition of theological terms. In one of his rare intervals of leisure he wrote an exquisite little tract, "Jesus is Mine." This tract had

a circulation of one million copies; it has all the tenderness and insight of Rutherford in his best letters; it brought light, comfort, and certitude to many a penitent but doubtful soul; and if anyone wants to find a permanent basis for his religious belief, I can point him to this small book, which deals in the simplest, homeliest way with the great fact of "assurance." Like all his writings this book was issued anonymously, and, as is the fashion in the common everyday blessings of our life, people accepted the gift and never thought about the giver. But he wanted no blare of trumpet; his purpose was to do "the quiet lightning deed, and heed not the applauding thunder which follows at its heels." I have known him nurse a sick man and be as full of



THE LATE DR. HAY.  
(From a portrait taken several years ago.)

gentle ministries as a woman. His generosity knew no limit when there was real distress to relieve, and he gave all he had to help the poor.

His Friday evening sermons at the English chapel, Vizagapatam, were productions which would have made the reputation of a minister at home. Full of ripe scholarship and rich experience, simply and clearly told, they fertilised the souls of the people, and dropped like



balm upon many a sad heart. His lessons to crowds of Hindu lads in the Sunday-school worked for righteousness.

Looking back at the year I spent with him, the most abiding impression I have of him was his infinite capacity for work. I have known him begin his translation work at 3 a.m. and keep at it till 3 p.m., with intervals for food; then teach two hours in the High School; preach if it was service night, and if it was not visit the poor and sick; get home at 7.30, have his evening meal, and work until bed time. This was not a mere spurt of work, it was the habit of his life, kept up almost till the last. No Jesuit ascetic was more abstemious than Mr. Hay. From first to last he was a total abstainer from alcoholic stimulants, and his food was of the plainest kind. It was a wonder how he managed to do the work, he did on so little food. Throughout his life he kept the thin, spare, erect frame he had when he came to the country. Looking at his well-poised head, his clear-cut face, and his lofty, dome-like forehead, you felt the presence of an old warrior-saint, such an one as Paul the aged, whom no opposition could daunt, and whose indomitableness no obstacle could conquer.

For two or three years past he was ailing. Signs of the coming change were not wanting, but he kept on at his translation, like the venerable Bede, up to the last. It is strange how little his work was known at home. A small university in America conferred upon him the degree of Doctor in Divinity; not that he valued degrees of this kind, but his brother missionaries felt it was wrong that the worthiest of their number should be allowed to pass unrecognized by any English or Scotch university. When the tardy distinction came it was characteristic of the man that he desired his brethren not to call him "Doctor." Examinerships in the Madras University were often pressed upon him; these with their emoluments he invariably refused.

In the Telugu country his name is graven deep on the hearts of the people. They know how prompt he was to help, how tender and yet faithful to rebuke, how gently he would lead back the wanderer. Most of all how he would cherish the lambs of Christ's flock. Among the apostles of India there has arisen none greater than John Hay. Blessed be God for His servant, who has now entered into the joy of his Lord.

Salem.

W. ROBINSON.



#### CHINA.

BAPTISMS  
AT  
PEKING.

THE Rev. S. E. Meech has been encouraged by being called upon to baptize three men and one woman, with her infant. "These are, all of them, persons who have been waiting for a considerable time and are, I hope, tried and likely to retain their faith. After my disappointment at finding the general falling off that had taken place during the months I was away, these additions to our numbers are most encouraging."

THE LATEST  
FROM CHUNG  
KING, WESTERN  
CHINA.

"CHUNG KING remains quiet." This is the latest news from the Rev. J. W. Wilson. "But what," he continues, "the upshot of all this down-river trouble is to be, I cannot guess. I trust not war, of which there is some wild talk in the local papers. Anyway, those who engineer the riots have not yet come to Chung King, and I hope they intend to leave us alone. It is said that comparatively few members of the secret society said to be responsible for the late outrages reside in Chung King. This, if it be a fact, may account for our immunity so far. In spite of rumours, and a general rejoicing on the part of the natives over the I-chang disturbance, we continue quiet enough here. The centre of the trouble is unquestionably in Hupeh and Hunan, and the leading spirits undoubtedly hail from those provinces."

THE following encouraging notice comes from Miss Field, Hong Kong:—"Three weeks or a month ago we had nine baptisms. One woman who was converted at

the Hospital seems so very promising that the pastor advises me to get her trained as a Bible-woman, and I have just made arrangements with a friend in Canton for her to go there; afterwards returning to help me among the women. Four or five girls from my Sunday-school class were baptized at the same time; also two women from the Home, another patient from the Hospital, and one man. There were several young people, male and female, received into the church at the same time; and Dr. Chalmers remarked that there had not been so many candidates for baptism or church fellowship at one time for the past ten or more years. It

was a very happy day for all of us, and I hope we shall see many more such."

A NEW  
HINDRANCE AT  
CANTON.

WHILE the Rev. T. W. Pearce is absent from Canton on furlough, Mr. Herbert R. Wells is acting as his *locum tenens*. He reports that the daily preaching at Sha Ki has gone on as usual, but that because a large theatre had been opened on the river bank, near the Honain preaching hall, it had sometimes been very difficult to keep order in the chapel, owing to the number of bad characters who make their living in the neighbourhood of the theatre. "These theatres are a new development in China, built in imitation, I suppose, of foreign theatres. Until lately they have not been allowed; theatres being conducted on moveable stages in temporary buildings." At Ts'ung Fa all seems to be going on quietly, and at Fatshan the work is encouraging, as the members help one another in reading and studying God's Word.

INDIA.

MEDICAL AND  
LEPER MISSIONS,  
NEYOOR, TRA-  
VANCORE.

ON November 10th, Dr. Fry wrote:—"Our new Leper Ward (provided for by the Leper Mission) is beginning to assume form and shape; Mr. Chatterton, as usual, giving his generous and gratuitous services as architect. It will be impossible, however, to move into it this year, though possibly we may be able to do so early next year. Three or four more of the lepers, I am glad to say, are now candidates for baptism. One of those baptized in the ward nearly three years ago died suddenly about a fortnight since. What a change now from the sorrow and terrible disfigurement in his earthly condition!"

Dr. Fry also mentions that the students had just been examined in Materia Medica and Pathology, after about 100 lectures in each subject; and would soon be proceeding with instruction in medicine and surgery. The Doctor was also holding a month's class for women, of whom eighteen were in attendance from different districts, to fit them as useful nurses in out-of-the-way villages.

MADAGASCAR.

A MALAGASY  
WELCOME.

WE have frequently the pleasure of describing the demonstrative welcomes which in many cases our missionaries receive on arriving at their stations. Mr. T. F. M. Brockway's return to Madagascar affords another such instance. Before coming to England for a collegiate course at Cheshunt, he had, by his earnest labours among the people to whom his father ministers, won their esteem and love, and hence the pleasure with which they welcomed him back as a fully-appointed missionary. He himself writes:—

"After various delays I arrived at Ambositra on Thursday morning, October 1st. I had a very warm and encouraging welcome. The school boys were the first to meet me, carrying flags; then the girls, carrying flags and roses; next the little children. As I passed each group in my palanquin, these all joined in the procession, some in front, some behind, some alongside. Nearer the town, a few of our closest friends among the church members met me, and as I passed through the market I received very many greetings. The women were keeping my mother company on our veranda as I rode up, and they also greeted me very warmly. After a hymn and prayer, and a little refreshment, the presentations began, before the end of which I found myself in the possession of quite a farm stock: six sheep, thirty turkeys, and something near one hundred fowls."

MESSRS. SHAW AND COLLINS have come to the conclusion that the interests of the DIVISION OF LABOUR, SOUTH-EAST MADAGASCAR.

the conclusion that the interests of the Mission will be best served by the latter also taking up his residence at Farafangana, and, while helping on the work there, adopting as his special sphere of labour the districts connected with Mahamamina and Ivohipeno, while Mr. Shaw takes charge of Farafangana and district, and the Ankarana district. In other words, that they both reside at the one station as a centre, while Mr. Shaw takes the southern half of the district and Mr. Collins the northern. Mr. Shaw adds: "There is so much to attend to in this town—the normal school and pupil teachers (all of whom are boarders), the preachers' classes, &c.—that it appears imperative for the efficient working of the Mission that one missionary should be constantly here; so that while one is itinerating in the district the other is here to take an oversight of the various interests centred in the Mission-house."

A PEEP AT  
A NORWEGIAN  
MISSION  
STATION IN  
MADAGASCAR.

THE Rev. P. G. Peake, while "taking the baths" at Antsirabe, a station worked by the Norwegian Missionary Society, drew attention, in a letter to the Directors, to the fact that at this one station the Norwegians "have a large mission-house with about fourteen apartments and numerous outhouses; a sanatorium with sixteen rooms, to accommodate three families, with other rooms also for single visitors; a large hospital, nearly completed, with two wards to accommodate sixteen beds each, two private wards, and all necessary offices. They have yet to build a house for the doctor, and one for the trained nurse. There is a large school-house, a native doctor's house, and a native pastor's house, all put up at the expense of the Mission. There is, too, a very compact leper settlement, containing thirty cottages, a chapel and a hospital, with its necessary offices. To specially look after this there is a trained nurse, 'Sister Mary,' from Norway, who devotes her time and energies to the residents.



There are ninety-eight lepers now in the Asylum, and when the cottages which require completion are done, they will receive others who are anxious to enter. The inmates of this place learn willingly, and the expression on their faces is of a happier type than those who yet hide in out-of-the-way places. They have regained a new social position, and imbibed the hope that both God and man care for them. A number have been baptized, and there is a church of lepers only."

### CENTRAL AFRICA.

WRITING from Fwambo on July 11th, the STRENGTHENING THE POSITION AT FWAMBO. Rev. D. P. Jones reports progress:—"This new station being furnished with a good solid stockade, affording the natives abundant protection, we are no longer subject to those sudden and complete desertions which, in our old place, every passing scare or flying rumour invariably inflicted upon us.

"Regarding affairs on the station, and the work carried on here, I am glad to say the number of people who have built houses here during the last month has far exceeded our expectation. When I wrote you last the third was being built; now there are eleven. Most of these people have families, and are, therefore, an acquisition to us in more senses than one. Besides, we can now almost regard the people in the adjoining village as our own, for we live on very good terms with them, and in their behaviour they are evidently influenced by their contact with us; for not only are they faithful attendants in our Sunday services, but I never see any of them now doing any work on the Sabbath, unless it be in the village—certainly not in the fields.

"A fortnight ago (June 28th) we opened our new school-room by holding in it our customary religious service, and the following day (Monday) we resumed school work, the attendance having since averaged twenty-five.

"Our buildings, when they are completed, will form a square, and will include four dwelling-houses, a storeroom, a schoolroom, a workshop, a house for women, probably a hospital and dispensary, and perhaps a grain store. One side of the square is complete.

"Yesterday we were visited by a chief called Muti. Muti lives within five hours of us on the road to Fipa—Zula Massi's country—and is one of the pleasantest, best-natured, best-behaved native chiefs in all these districts. His people are numerous, but until the end of last year they seldom traded or sought work at our place, owing to the insolence of the Pensa and Fwambo people. They are nearer us here, and they pass no villages on their way to us. They have now, therefore, made bold enough to come over, and we see them often.

"His visit here has probably been the only break in the monotony of his dull, simple life for years, and will probably

be the principal subject of conversation for weeks to come."

"IN February, 1890," says Mr. Hemans, of Fwambo, "I planted four quarts of wheat, HUNDREDFOLD," which yielded about a bushel. The whole was again sown last February. The field was reaped two weeks ago, and we have got about 7 cwt. of clean wheat ready for use. Should a mill be sent out for the use of this station, the missionaries would, I believe, have no need of ordering flour. In fact the two stations could, without any difficulty, be supplied with the required quantity of flour. Wheat and potatoes thrive remarkably. Here, they seem to be in their element."

### POLYNESIA.

THE arrival of the Lifu Bibles at their destination in the South Seas caused a good deal of excitement, and even enthusiasm. Great efforts are made by the poorer people to obtain eleven francs for the purchase of a copy. Every person who can read wants one; and fears are entertained that the books will not last out. The Rev. S. M. Creagh reports that up to the end of September, 750 copies had been disposed of. This is very good considering the limited population. Some of the books have gone to Noumea, others to Maré and Ouvéa. The shipment was 2,000 copies in forty cases.

THE Rev. F. E. Lawes tells of the generosity of his people on Niue:—"The contributions were paid in on August 24th and 26th, amounting to £325 2s. 2d.; also pastors' salaries, £303 6s. 5½d. The people wish £200 to be given to the New Guinea lugger *Niue*, and the remainder to the general work of the Society. I did not suggest this appropriation of contributions, neither did I discourage it. I saw that the Directors had made a grant of £200 for the lugger; also that the Sydney people were trying to raise the amount. I therefore could not see why Niue should not have the glory of paying for their own boat, as it could not possibly make any difference to the general funds of the Society.

"Our 'May,' as it is called, was held on the 9th September. It was a fine day, and, as usual, a gala day; the attendance was good, better than it has been for several years past. We told them of the Directors' resolve to celebrate the Centenary by adding a hundred missionaries to the staff. Many were the resolves for a 'poa lahi'—large offering for next year.

"Next week we go to Avatele to open the church built in place of the one destroyed by hurricane. From there we go round the island with the twofold purpose of introducing Mr. and Mrs. Cullen and the baby, and of wishing the people good-bye."

## AUSTRALASIA.

WE quote below two encouraging paragraphs from the annual report of the New South Wales Branch of this Society, presented to the twenty-sixth annual session of the Congregational Union of New South Wales by the Rev. A. J. Griffith :—

"The ladies' branch have been privileged to receive a candidate for service in the person of Miss Alice Rea. She is now studying hospital practice, and will presently proceed to a foreign station. They have also been instrumental in stirring the churches of Tasmania into the founding of a ladies' organisation. Their interest in educational work in Samoa has been still further intensified by the visit and addresses of Mr. and Mrs. Goward from that Mission; and also by the brief stay of Miss Moore in Sydney, *en route* for Samoa, to join Miss Schultze in establishing and conducting the Central Girls' School. The meeting which assembled to listen to Mr. Phillips, and also that held to bid farewell to the three Australian lady missionaries who were proceeding to China and India, will both be long memorable for the impulses they gave, not only to the lady workers, but to all the members of the Auxiliary.

"In closing this brief report, the Auxiliary would refer to the declaration of the London Directorate that it is their intention to signalise the 100th anniversary of the L.M.S. in 1895 by placing 100 fresh missionaries in the field by that date. The officers and committee ask the churches of the Union, in the name of Christ and of humanity, to so order their prayers and their efforts, and especially their training of young men and young women, that our colony may contribute a proportionate share towards the consummation of this noble purpose."

## A WEEK OF SELF-DENIAL.—A DIRECTOR'S EXPERIENCES.

To the Editor of the *MISSIONARY CHRONICLE*.

November 28th, 1891.

DEAR SIR,—During the recent Southport Sessions of the Congregational Union we had a very inspiring missionary morning in the interests of the London Missionary Society. Amongst the many suggestions arising therefrom, I listened with attention to the proposal for a week of self-denial, proceeds of which should be devoted to the funds of the London Missionary Society for the Forward Movement.

I confess that hitherto my experience of self-denial weeks was limited to the practice of the Salvation Army as they appear to outsiders, in the presentation of self-denial cards with requests for subscriptions. At the same time, it did occur to me that in most households, and especially in those where a sufficiency of means and friends induces a degree of plenty in all departments, such a week might be not only

helpful to the cause of missions, but beneficial in many ways to all concerned.

Having chosen a week when we were not to have the privilege of entertaining friends, my wife and I first talked the matter over with our children, as we did not intend to make it a matter of compulsion, nor did we wish it to be a penance. After that we spoke to the other members of our household on the subject. We found that all entered heartily and appreciatively into the proposal. We number seventeen members, three of whom we considered too young to be participators.

The week is now a matter of history. The self-denial *régime* has certainly not meant less brightness or happiness. The net result is £2 9s. 2d., not a large matter, but, at any rate, an honest attempt to do something more for Christ's work by denying ourselves a few extras for a little while. Perhaps it may be interesting to some to know how it is made up :—

|                                      | £  | s. | d. |
|--------------------------------------|----|----|----|
| Fresh butter... ..                   | 0  | 7  | 6  |
| Cooking butter ... ..                | 0  | 4  | 8  |
| Eggs ... ..                          | 0  | 5  | 0  |
| Flour... ..                          | 0  | 1  | 6  |
| Fish, bacon, &c. (for breakfast) ... | 1  | 1  | 0  |
| Meat ... ..                          | 0  | 9  | 3  |
| Sugar ... ..                         | 0  | 0  | 6  |
| Claret ... ..                        | 0  | 6  | 0  |
|                                      | £2 | 15 | 5  |
| Extra jam and porridge ... ..        | 0  | 6  | 3  |
|                                      | £2 | 9  | 2  |

I do not quote these figures as an example of how it should be done. Others may succeed better than we have, and at any rate each household must work it out in its own way. I am not prepared even to say that all the items mentioned could be regularly dispensed with, but I am thankful for the suggestion that was made at Southport, and for having been led to consider and carry it out; and I believe that, if all the families composing our London Missionary constituency would put the suggestion into practice, they would find that the Forward Movement of our dear old Society had been distinctly helped, and that all who may take part will have received a healthy stimulus through denying themselves some of those little comforts to which we are growingly apt to attach too high a value.

In the hope that our experience may be helpful to the Society, I venture, Mr. Editor, to send you this note.—  
Yours truly,  
A DIRECTOR.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross, and follow Me."—Matt. xvi. 24.



## WOMAN'S WORK.

THE *Quarterly News of Woman's Work*, published by this Society under the able editorship of Mrs. Robert Whyte, contains a timely, pointed, and most earnest appeal to the women of our churches to bestir themselves. Under the title "Forward!" the writer pleads lovingly and faithfully for more thought, more sympathy, more prayer, more self-denial, more consecration, and more liberality in reference to the work Christian women can do for heathen women. From her stirring and pointed words we quote the following :—

Master says, 'Give ye them to eat.' Can you not make them care a little more? Oh, if they only knew!"

Surely we *do* know! Surely we *do* care, and we mean to prove that we care by rousing ourselves to more conscientious, persevering effort to fulfil our share of the Master's command: "Give ye them to eat."

Do we sufficiently lay to heart the solemn and often-repeated warning, both in Old and New Testaments, that "service short of capacity is *sin*"? "Thou wicked and slothful servant," was the Lord's condemnation of him who had only *one* talent to use. Why wicked? he might have pleaded; he had committed no crime, done no positive harm. No, but for *not* doing, for *slothfulness*, he was pronounced



THE BUND, SHANGHAI.

Listen, dear friends, to this pathetic message from a lady missionary in China :—

"Please will you tell the Christians at home that we cannot at all understand them? The work is growing, and the people begging for more teachers and chapels and larger schools, and our hearts breaking over the need we cannot meet, and the open doors we cannot enter, and the great famishing multitudes for whom we have no bread! Nay, that is not true. There is bread enough and to spare—only Christians at home are keeping it all to feed their own souls, and have no pity on these famishing souls in China; and the

"wicked," and sentenced to outer darkness.

Let us, then, at this beginning of the New Year, resolve that we, at least, will not echo the cry, "Send the multitudes away." But let us draw nearer than ever before to our compassionate Master, and, placing all we have and are in His wonder-working hands, believe assuredly that now that He has ascended to the right hand of the Father, He is not less, but more able and willing to supply the needs of the fainting, hungering multitudes. If He grants us the privilege of being His fellow-workers in dispensing the Bread of Life to perishing souls, we, too, shall be brought into such

close intercourse with Him that we shall imbibe something more of His yearning compassion for the sick and sinful—something more of that spirit which brought Him from heaven to earth to seek and save the lost.

How shall we, then, each one seek to forward by word and deed this great work? The answer must be left in the main to each individual conscience to answer. We cannot lay down definite rules for the guidance of each other's lives; but do not let any of us trust to impulse alone, or to a vague enthusiasm, if real work is to be accomplished or definite help to be given.

Our personal help, however, will probably fall into one, or more than one, perhaps even under all of the following divisions:—

(1) We may help with our money, even though we be poor.

(2) We may help with our service, even though we are not clever and cannot go ourselves to the field.

(3) We may have the highest privilege of being able to offer ourselves to carry the blessed Gospel light to our sisters sitting in darkness.

These points are elucidated fully. In addition the *Quarterly News* contains other articles of much interest, one by Miss M. Moreton, of China, another by Miss J. M. Hewlett, of Mirzapore, and an interesting "Backward Glance over the Past Year," by Miss Browne, of Shanghai, from which we give two or three extracts:—

I realise more and more how very difficult it is to make friends at home acquainted with our work—that is, to really give them any true idea of its nature, or to bring it in all its life and reality before them. But it is no use wishing, and as I cannot take you to our various spheres of work, I must do the best I can with pen and ink.

Mrs. Woo, our ever-faithful, earnest worker, has carried on her labours amid a sore trial. Her little ten-year-old girl has been bed-ridden all these months, often suffering greatly, and a source of no little anxiety to her mother. The poor child is in a very emaciated condition, and it is hard to say how long she may lie in this sad state. For some months she was at one of the American hospitals, but since her return to the compound in the summer, Mrs. Woo has continued her work in the adjacent hospital, speaking almost daily to the outdoor patients, as well as visiting those in the women's ward. On Tuesdays and Fridays she usually tries to persuade some, at any rate, to come into the church or our house for a quiet talk. Besides this she has helped me at the Monday afternoon meeting. You will probably remember a woman who, for a long time, could not be admitted to the church on account of the mock paper-money by which she gained a livelihood. After a long struggle she expressed her faith in the Heavenly Father, and decided to have nothing more to do with the mock money, and on March 23rd she received baptism.

The Monday afternoon mothers' meeting was resumed after the hot weather, and, though the attendance has disappointed me somewhat, ranging from five to fourteen of regular members, I believe it to be a very useful gathering; for not only do the members get weekly instruction, but outsiders frequently come in for a time, out of curiosity, thereby giving us an opportunity of speaking to them. There have been two baptisms to cheer us as direct results of this meeting, and others are showing an earnest spirit of inquiry. I am glad to say several of these Monday afternoon friends come pretty regularly to the Sunday and Thursday services held in the City Church.

From former letters you have heard of Miss Zee, the young girl whose conversion has given us much joy. She is a dear girl, and leading, I believe, a true Christian life, teaching other young girls around her, and trying to lead them also to the Saviour. She, you may perhaps remember, is one of the hospital encouragements, as it was there we first came in contact with her."



THE ENCYCLOPÆDIA OF MISSIONS. Descriptive, Historical, Biographical, Statistical. With a full assortment of Maps, a complete Bibliography, and Lists of Bible Versions, Missionary Societies, Mission Stations, and a General Index. Two 8vo. vols. Edited by Rev. Edwin Munsell Bliss. Cloth, 1,354 pp. Price 12 dols. Funk & Wagnalls, New York and London (44, Fleet Street).

AN ambitious and fairly successful attempt to bring the entire range of missionary facts, history, organisations, and statistics to one focus. Inaccuracies in details in such a work are of course unavoidable, and to point out such errors would be an easy task; we prefer, however, to call attention to its many excellencies. The articles on the various societies, fields of labour, the biographical sketches, the brief accounts of the different translations of the Scriptures, the descriptions of mission stations (though in these last we have detected some decided blunders), and the full appendices on books, societies, versions, stations, and statistics, will make these two handsome volumes a most valuable treasury of information.

CONQUESTS OF THE CROSS. A Record of Missionary Work throughout the World. Edited by Edwin Hodder. Vol. III. Cassell & Co., Limited: London, Paris, and Melbourne.

THE last volume of the best popular history of modern missions in existence. All that we said in praise of the first and second volumes we would repeat concerning this. The editor has done a most useful piece of work, and has evidently sought to give an impartial and complete survey of the entire mission world. Every Free Library, and every library connected with Sunday-



schools, Guilds, or Young Men's Christian Associations, should possess these three volumes.

THE STORY OF MACKAY OF UGANDA TOLD FOR BOYS. By his Sister. With Portrait and Twelve Illustrations. London: Hodder & Stoughton, 27, Paternoster Row. 1891. Price 5s.

NOT an abridged edition of the deservedly popular biography written by the same lady, and first issued a year ago, but an entirely new work, written expressly for boys, in the hope that Mackay's example may lead many of them to think of Africa and devote their lives to its moral and spiritual regeneration. The whole of the matter is fresh, and is not found in the larger "Mackay of Uganda." This new matter is equal in interest, indeed by some readers will be preferred to what they are already familiar with; whilst the story, re-told from a different standpoint, will serve to enhance the reputation of the distinguished young missionary. Boys and young men, not to mention their seniors, will welcome this book.

AN ENQUIRY INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE HEATHEN. By William Carey. Reprinted in Facsimile from the Edition of MDCCXCII. With an Introduction, entitled, How William Carey was led to write his Pamphlet. London: Hodder & Stoughton, 27, Paternoster Row. Price Eighteenpence.

A MOST timely and interesting reprint. Much of its argument is as apposite to-day as a century ago, especially as regards objections to missions. And great though the progress is since Carey wrote, the churches are still far from being abreast of either their opportunity or their responsibility, while the humble standard which Carey set up has never yet been reached. His proposition was: "That every member of every congregation should take a part to the extent of fervent and united prayer, and of an average subscription of a penny a week."

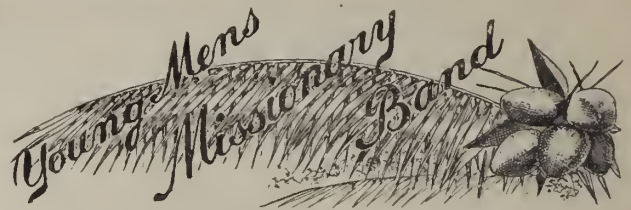
DARKEST WORLD TURNED INTO BRIGHTEST GLORY. By J. W. Hebblethwaite. London: The Christian Commonwealth Publishing Company.

AN earnest, but very diffusive argument and appeal for a more thoroughly comprehensive view of the social and moral needs of the world. The point of view is that of a Christian man intent on the evangelisation of the entire human race.

*Omission.*—By an oversight the publisher's name was omitted in the notice of the missionary anthem, "Go ye into all the world," that appeared in our pages last month. It is published by Messrs. Curwen and Sons, 8 and 9, Warwick Lane. E.C.

### MONTHLY PRAYER MEETING.

THE meeting on Monday afternoon, January 4th, the first in the New Year, should be specially welcomed and attended by as many of the Society's friends as can possibly arrange to be present. From 4 to 5 p.m. of that day we should like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled from end to end. Will our readers living within easily accessible distance kindly make a note of the date and make an effort to be present?



THE resolve of the Young Men's Missionary Band to personally subscribe at least £100 in support of the Forward Policy of the Society, to which reference was made in the December CHRONICLE, has been accomplished. The amount raised within the month was £104 0s. 6d.; the contributions of some only of the members. The following letter (enclosing postal order for six shillings) may be taken as representative of the spirit in which the money has been given:—"A week's wage for the Y.M.M.B. Fund from one who, if God opens up the way, intends to work for Christ in Madagascar." The members of the Band can render a very limited support financially to the work of the Society; but, by the self-consecration to some of the work in other lands, and of all to the work at home, they trust to be able to take their part and to do that for which they, as young men, are specially qualified.

THE next meeting of the Band is fixed for Friday, January 15th, and will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m. The Rev. S. Mateer, F.L.S., of Trevandrum, Travancore, will give an address, entitled "Thirty-two Years in Travancore."

THE Sheffield Young Men's Missionary Band has entered upon its second year with considerable energy and spirit. Two public meetings, sixteen Sunday-school addresses, and a dozen missionary lectures represent the work of the first three months. With the New Year the Band is starting a Prayer Cycle. It is also endeavouring to throw upon the members of the Band belonging to each church the responsibility of organising the missionary work of that church. The Band also undertakes the circulation of missionary literature. Last year the members disposed of 5,485 of this Society's periodicals—viz., 2,716 were CHRONICLES; 2,467 *Juveniles*; 204 *Quarterly News of Woman's Work*; and 48 "Ends of the Earth" (an occasional publication of the Lambeth Auxiliary of the Y.M.M.B.). One of their members—Mr. W. H. Nutt—has offered himself to the Society, and has been accepted as an artisan missionary for Central Africa. He hopes to be one of "The Hundred"—a fact in which he and his comrades greatly rejoice.

Will local Secretaries kindly note that all information about Y.M.M.B.'s will be welcomed by the Editor of the "Chronicle." Address, 14, Blomfield Street, London, E.C.

## A VISIT TO JOYNAGUR.

By REV. F. F. LONGMAN, CALCUTTA.

ON Thursday morning, November 20th, the Rev. T. K. Chatterjee, the pastor of our Bengali Church, Babu Atul K. Nag, one of its most honoured members, Babu Gopal Ch. Dutt, a theological student in our Institution, and myself started for a short visit to our mission station at Joynagur.

After a journey of about an hour and a half by rail, we arrived at a station called Mogra Hat, where we left the train, and got into long narrow boats, called shalties, in which we were to proceed to our destination.

Going round a bend of the stream after leaving the station, we found ourselves at the local bazaar, or market-place. Here we landed, and the party divided; two of our number went to buy a few things that were required for our journey, and the other two took the opportunity, whilst the buyers were engaged, of addressing the people in the market-place, who, as soon as we commenced to speak, quickly gathered around.

The preaching was listened to attentively—a Mohammedan who for a short time interrupted Mr. Chatterjee had to retire in discomfiture, finding popular opinion decidedly against him—and the desire at the close to get the Bengali tracts which we had brought with us was so great that they were in danger of being torn in pieces by the number of hands stretched out for them. The children were especially pleased with some little Bengali picture cards which we gave them.

Leaving the bazaar we went on our way. A shalti is, as I have said, a long narrow boat. It is hollowed out often in one piece from the trunk of the shal tree, and protected by an awning of mats from the rays of the sun. When it is fairly wide, and not over-crowded, it is by no means an unpleasant mode of travelling.

Our way lay of course (as we were in Lower Bengal) mainly through rice-fields. They were just beginning to turn yellow, like the autumn corn-fields at home, for the harvest time here is in the months of December and January.

When about a mile from our destination we halted by the side of a very pretty tank, or pond, as it would be called in England. Here some of our party indulged in the luxury of a bath, after which we all sat down under the shadow of a gum tree on the banks of the stream to breakfast. This consisted of fish curry made from materials which were bought in the market before mentioned, and cooked in the shalti on our way up. Broad plantain leaves washed in the stream made excellent plates, and for the majority of the company, at all events, fingers did duty for forks and spoons. It was quite a novel experience, and we all enjoyed it immensely.

As our house was a long way off from where we landed, and we had also a lot of baggage with us, we tried, on arriving at Joynagur, to procure a gary, or Indian cab. After some delay, a specimen of this mode of conveyance arrived on the scene. It turned out, however, to be a very

poor affair, and much amusement was caused by the effort to squeeze four persons, each with considerable "impedimenta," into a space which apparently was sufficient only for half the burden. Finally, everybody and everything was stowed away either in or upon the gary, and with some foreboding for its safety, if not for our own, we got away, and managed in due course to arrive safely at the mission bungalow. This is a neat, new building, in a good compound, consisting of three ordinary rooms and two bath-rooms. It has a verandah running round it, and a suitable cook-house and out-offices a little distance off. It is built in the native style, with bamboo uprights, mat walls, and a thatched roof.

There is no other mission in Joynagur, so our position here is an important and responsible one. We have two agents residing in our house—an evangelist and a colporteur. If funds permitted we ought really to have another house, as, at present, for lack of proper accommodation, the colporteur is unable to bring his family with him, and has been compelled to leave them behind in the place where he was last living. Our evangelist usually spends the morning in visiting schools—there are four of them in which he now teaches regularly. During this time the colporteur is engaged in selling Scriptures and religious books. After this they both preach in the markets or bazaars of the neighbourhood. They are often visited in their house, too, by students and others who come for Bible reading and conversation.

This evening, as soon as it got fairly cool, we returned to the bazaar and had a preaching service close by the spot where we had landed in the afternoon. Just opposite us was one of the temples of Krishnu and his wife Radhica. Mr. Chatterjee told me that once, at the invitation of some young students who were inquirers, he had preached in this temple, the priest himself being present at the time. This evening we had a very attentive audience, and after the meeting was over there was a little conversation with those who remained behind to speak with us. I should have said that on our way to the bazaar we called at one of the four schools already mentioned, and examined the children in the Scripture subjects taught them. The result was very encouraging.

I gave at the beginning the name of one of our theological students who had come with us from Bhowanipur. His home was in Joynagur. An account of his conversion was written by Mr. Chatterjee, and published in the CHRONICLE some time ago. Even now when he goes to see his mother she cannot, on account of the prejudices of her neighbours, allow him to come inside the house, but talks to him outside in the verandah. She tells him that in heart she is a Christian, but she would be unable to live any longer where she now is if she openly professed Christ, and the difficulties of such a course seem to her now too great.

On the following morning, as there was a great deal to do in a short time, it was arranged to divide our party, and to set off in different directions.



Two applications had been received from neighbouring villages asking us to assist in the support of two more native schools—one a Hindu and the other a Mohammedan. Our custom in such cases is to give a regular grant towards the expenses of the school, on condition that our evangelist is allowed to teach the Scriptures to all the children attending it.

We wanted, of course, to see both these schools before replying to the application, and so Mr. Chatterjee went away to the Mohammedan school on one side, and the rest of us started for the Hindu school on the other.

We made several calls on the way. A wealthy zemindar or landlord (nominally a Brahmo in religion), who was sitting outside his house as we passed, invited us in to have a talk with him. He told us amongst other things that what we Protestants wanted was an infallible authority, such as the Pope, who would interpret the Bible for us, and so save us those disputes as to its meaning into which we were apt to fall.

Christians, he told us further, were very little better than other people: they might commit nine sins, perhaps, to other people's ten, but that was about all. The difference, he thought, seemed scarcely worth considering.

I am afraid, however, from his manner, that a great deal of what he said was scarcely spoken from conviction.

After leaving his house we visited another of our vernacular schools. We asked the children questions on the simple Bengali catechism, which is generally used in such schools, and on the Gospel of Matthew, and although they had been learning for a short time only, their answers were given with readiness and intelligence.

Then we proceeded to the main business of the morning—the visit to the Hindu girls' school. A leading Babu of the neighbourhood, in one of whose houses the school is held, conducted us to the place. We found, unfortunately, that as it was a Hindu festival the school was closed, and so we were not able to see the children. However, we saw the two Pundits or school teachers, and got from them all the information that we needed. This was, we were told, one of the first girls' schools opened in Bengal. Our Mission has another girls' school about a mile away, which we have been assisting for the past six years, but there is evidently room for them both, as all the children would not be able easily to attend either one of them.

We had some conversation with a few students and others, who had gathered to see what was going on: but one or two of the older men present evidently wished to prevent any conversation on religious matters, and so we were not able to say much. However, a few words were spoken and some tracts given away.

We could not help feeling it to be an encouraging sign that in a village like this, where so much prejudice against Christianity still exists, a Hindu girls' school was willing, under any circumstances, to open its doors to Christian instruction. Nor is this by any means a solitary case. There

are other vernacular schools in this neighbourhood which would gladly welcome our evangelist, were we not prevented through lack of funds from thus extending our work.

On our return to our house we found that Mr. Chatterjee had been very pleased with his visit to the Mohammedan school. The people of the village had brought the Mohammedan priest to meet him, in order that he might there and then for their benefit demolish the Christian faith. In order to assist him in his task, he had brought some tracts written by Mohammedan perverts attacking Christian doctrines.

Amongst other things, the priest discussed with him as to the possibility of the forgiveness of sin, and claimed that Mohammed was the Comforter promised by our Saviour. I understand from Mr. Chatterjee that the expected collapse of Christianity did *not* take place. On the contrary, those who were present expressed themselves as having felt its truth as they had not done before.

After a short rest it was time to take our bath. Near our house we have a large tent, nicely surrounded by trees, with good clean water—a great boon in India.

Thither accordingly we repaired, myself dressed as a Bengali Babu, with the important addition of a solar topi on my head; such an unusual spectacle appearing to interest considerably such persons as happened to be favoured with a view of it.

After the bath we had breakfast in the verandah of the house, and then proceeded to pack up ready for departure.

A young man who had been with us on the previous evening came again to see us before we left. He is a friend of Gopal Babu, the student who was with us. Indeed he was to have been baptized with him, but almost at the last moment he wished to have his baptism postponed for a week. In the meantime he was taken ill, and when his sickness was over his faith seems to have failed. Since then the difficulties in the way of his coming to a decision seem to have been too much for him; but he evidently is not at ease in his mind, and still wishes to be regarded as an inquirer. He was very glad for us to pray with him, and asked us earnestly to continue to pray for him.

There are many like him with whom we are constantly meeting here. And when we realise what their circumstances are we cannot wonder—humanly speaking, at all events—at their indecision.

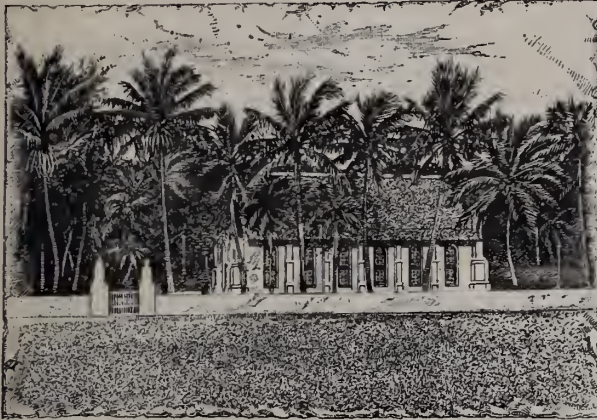
But we firmly believe that the day is coming here in India when the power of the Holy Spirit will be widely and irresistibly manifested, and when that day comes the patient continuance in well-doing of those who for long have waited and worked here will bear its fruit.

Before leaving the house we all gathered together, and Mr. Chatterjee commended our work in Joynagur and those engaged in it to the care and blessing of God.

Our home journey was a pleasant one, and in due course we arrived once more at Bhowanipur.

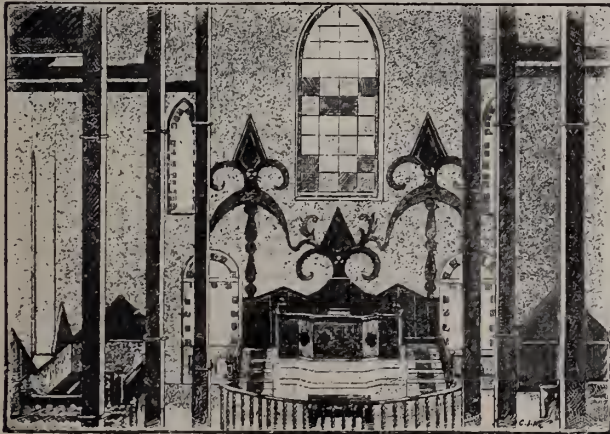
## A NEW CHAPEL IN THE HERVEY ISLANDS.

ON Wednesday last, August 12th, writes the Rev. G. A. Harris, of Mangaia, we celebrated the opening of our new Oneruan Chapel, which has taken us two years in building.



THE NEW CHAPEL.—EXTERIOR.

It has cost the people several thousand dollars, as well as incessant and arduous labour. The edifice is a very lofty and commodious place of worship, with immense rafters, all of which are very tastefully covered with plaited sinnet. The walls of stone and plaster are also very high, and, for native workmanship, very evenly built. All the windows and doors are of stained glass, and look very pretty. In fact, the



THE NEW CHAPEL.—INTERIOR.

interior is so European in style and comfort that were it not for the bright sun and tropical surroundings, we might imagine ourselves in an English chapel, erected by properly trained artisans. There is a half-circular gallery at one end, where the singers and the school children with their teachers sit. Altogether, it is far in advance of any

chapel previously built in Mangaia. The many designs drawn out by myself for wood and stone work have been very wonderfully and beautifully executed by the native workmen, all having been done with the chisel, saw, and axe.

The day of opening was a lovely day, and we had a very interesting service. A large number of visitors from Rarotonga, Aitutaki, and Atiu were present, including some kings, chiefs, and deacons. Mr. Moss, our Resident, with his interpreter, Mr. Nicholas, was also present, and several other Europeans living on the island.

Our opening service commenced with a new hymn which I composed for the occasion, and for which the young people made up an excellent tune. Native teachers and deacons conducted the entire service with the exception of the sermon, which I myself preached from the words, "How amiable are thy tabernacles, O Lord of hosts!"

## AN INTERESTING SEQUEL TO AN INTERESTING STORY.

IN the April number, 1891, of the CHRONICLE, you published the narrative I sent you of the conversion and baptism of Jai Datt. I have now the joy of telling you of the baptism of his wife and two children. Ever since his own baptism he has been striving hard to get his wife to come out and make a profession of Christianity too. He has written to her, and, when he could get leave from his duties, visited her at the Hindu home in Almora, to which she returned with her mother-in-law and children at the time of her husband's baptism. The relatives greatly opposed her embracing Christianity, probably more because of the children than for her own sake. Ultimately she sent word to her husband at Naini Tal, where he had been transferred, that she was quite ready to join him. The difficulty was how to get leave to visit Almora and claim her. The Dasehra festival offered that opportunity, and on the evening of the 12th October, he, with several of the Christian young men, went to his former Hindu home, the wife having previously arranged the time when she would be ready to leave it, and come away with him. It was feared there might be a disturbance, the event taking place so soon after the riot of the 20th September, of which I wrote to you a fortnight ago; but either the relatives did not expect her to be so determined in her intention, or they feared the consequences of raising another disturbance. The family priest, on hearing what was taking place, hurried on after the party to the house of our Christian preacher, Tara Datt; Mrs. Datt, in the absence of her husband in Bhot, having most bravely undertaken the shelter of the family in her home during the few days they might be here. When the "purohit," or family priest, saw the case was a



hopeless one for him, he said: "It is well done; Jai Datt has done quite right," and left them.

The baptism took place at our Wednesday afternoon service, in the chapel in the compound, on the 14th October, and Parbati (the name of Jai Datt's wife) could not have appeared happier had it been her bridal day. She said she was fully aware of what she was doing, and quite prepared for the consequences, and had quite made up her mind to share with her husband a profession of faith in Christ, and, as she herself put it, was very happy in doing so. What she knows of Christianity is entirely due to what she has learnt under Mrs. Lambert, in Ranikhet, and from her husband before he openly professed Christianity.

This event has not added to our popularity, as you may well conceive; on the contrary, it has increased the number of those who are disaffected towards us, if not indeed inimical to us, and so made our position here all the more difficult, and some would say narrowed our opportunities; but "the Word of God is not bound," it must run and be glorified. Brethren, pray for us, and for those who would fain be free with the freedom of the truth, but are deterred. Our circumstances in the midst of an angry, scowling populace make your prayers a necessity. It may be interesting to know that a friend in Manchester who had read the first account of Jai Datt's struggles to come into the light, and which appeared in one of the numbers of the CHRONICLE for 1890, wrote to me saying that he and his Sunday-school class were praying for Jai Datt. Their prayers have been heard, and Jai Datt and his family have obtained the freedom of the Gospel.

G. M. BULLOCK.



OUR old friend, the Christian Vernacular Education Society, 7, Adam Street, Strand, now appears under the new and more appropriate name of the Christian Literature Society for India. While carrying on its educational work as before, it is the intention of the Committee to devote all the increase of funds in future to the great work of providing Christian books and tracts for all missions in India, and specially for the educated youths who are issuing from the Government and mission schools at the rate of a million a year. The importance of this work cannot be over-estimated; and all the principal missionary societies in England and Scotland, with one exception, have united in signing a note in which they acknowledge their obligations to the Society for the help they have received from its school-books and general literature. The Society has issued 15,500,000 of books and tracts in thirty years, and last

year printed more than a million. These are little compared with the needs of India.

THE British and Foreign Anti-Slavery Society has lately been successfully engaged in moving the High Court of Judicature for the protection of two little African boys, who, it was alleged, were liable to be taken back into slavery.

PUBLIC opinion has been so far aroused by the necessity that existed for abandoning Uganda, unless money were forthcoming, that the required sum of £40,000, for a survey of the line, has been in great part raised by private enterprise and philanthropy.

THE German Mission in New Guinea was planted in 1887, and, during the last four years, five of its members have perished by sickness or violence.

THE *Monthly Record* of the work of the Universities' Mission to Central Africa tells us that the past summer has not been the most favourable one for Canon Scott-Holland's scheme, "that every time we caught sight of a blue-bottle fly we should say, 'Here goes a penny for the church at Likoma.'"

DR. PENTECOST spent September in Poona. For three weeks he addressed large and ever-increasing audiences in a large hall opposite the Methodist church. These meetings were fruitful in many conversions. The Hon. Misses Kinnaird helped in women's work among the European, Eurasian, and native communities. Dr. Pentecost next turned to the educated Hindus, and a large native theatre in the heart of the city was secured. He arranged for five addresses, but the meetings were continued during eleven evenings.

THE English Presbyterian Hospital at Swatow has always been an important aid to the Mission there, first under the care of Dr. Gould, and subsequently under Dr. Lyall. During the year 1890, there were from the hospital alone 120 applications for admissions to the fellowship of the church.

THE Basle Missionary Society reports a somewhat remarkable movement at Koda-Kal, lying inland from Calicut, in Malabar. The station was formed in 1862, and two missionaries (one of them married), five native catechists, and several teachers and Bible-women are at work there. But the strength of these labourers is now severely taxed, as numbers of people from the surrounding country are flocking to Koda-Kal, and asking for work, and also for baptism.

A FRENCH R.C. missionary recently laid before the French Geographical Society some interesting facts about the Fangs, the most numerous of all the races inhabiting the French Congo region. All the commerce in the Gaboon district is in the hands of these Fangs. They have a complete monopoly of the ivory trade. They believe in a superior being who made all and who governs all. They worship gorilla skulls and antelope horns. They are always at war, and they devour the prisoners taken. The missionary says that he and his brethren have eleven schools

and about 1,000 children in the Gaboon district ; also 150 young men who are learning various trades. In the central town of the colony there is also a professional (technical) school, where about forty artisans are learning various trades.

BISHOP TUCKER is on his way back to Buganda. As the result of his visit to England, large reinforcements are likely to follow him. Thirteen fresh workers will have been added to the staff during 1891, while of the seventy or eighty who have offered themselves for the work, many will be accepted, some for training, others to go forward without delay.

THE Gleaners' Union (Church Missionary Society) now has a total membership of 36,472. This Union recently celebrated its anniversary with meetings lasting through an entire day, the last of which (in Exeter Hall) was crowded and most enthusiastic.

THE Gossner Mission among the Kols has lately had new and cheering prospects of usefulness opening up before it. Attracted by the early results of this Evangelical work, the Jesuits had established themselves there, and, by their usual methods, had succeeded in drawing not a few of the Kols into the Romish Church. According to their own statements they had 50,000 converts. Satisfied at having by wholesale baptisms drawn so many into the Church "which alone can save," they handed them over to the care of several native helpers, who had not completely broken with heathenism. Lately many of these Catholic heathen-Christians have been brought to see that in regard to many matters they have been deceived, while in all spiritual relations they are far behind their Evangelical countrymen. They are, therefore, turning to the Evangelical missionaries and asking for catechists and teachers who will instruct them in God's Word. Some 400 have already come over, and it is hoping that some forty or fifty villages will join the Gossner Mission. So the Evangelical missionaries are writing home and asking for means to enable them to supply a larger number of good catechists for these inquiring Kols.

## BIBLE TEACHING ON MISSIONS.—I.

BY REV. J. F. B. TINLING, B.A.

"They that turn many to righteousness shall shine as the stars for ever and ever."—DAN. xii. 3.

WHAT a promise is this from Him who cannot deceive or exaggerate ! Few are the units that shine at all among the millions of a single generation, while the lustre of the few is, for the most part, that of a swiftly passing meteor ; kindled for a moment by earth's atmosphere only to be confounded with its dust. Yet the commonest man or woman may attain to the glory of the stars which outshine the sun in their several celestial spheres, while they shoot their rays in all directions across the unimaginable spaces of the universe. Not talent but righteousness ; the character of God revealed and communicated by Christ, propagating itself by utterances of deed and word, qualifies for this

distinction in the eternal world. Yet few of the righteous turn many to righteousness. Most are content to touch the hem of Christ's garment and to be healed of their own plagues, forgetting that the fulfilled righteousness of those who fully believe in the Son of God is love, which confesses its receipt of all by giving all—in Christ's own line—to man for God. What boundless possibilities are open to such, since any human soul may be turned to righteousness, and every Christian may be an agent of the Holy Spirit to this end. Even the whole-hearted, however, are apt to overlook a great part of their privilege of service, and zeal itself may stumble over the apparently narrow limits of its influence. Let such and let us all ask : Have we seen the meaning of the text in reference to the heathen world, and the opportunity which our missionary societies providentially afford ? Few of us can be preachers at home or abroad, but we may all be partners in the greatest soul-winning business on earth. When the pioneers of modern missions put their hands to the evangelisation of India, they realised that the men who explored the mine, and those who "held the ropes," were alike workers together with God in seeking His jewels. Our missionaries have nobly done their part, and so have some at home, but surely not all, or open doors would not remain on all hands unentered, and the cry of heathen multitudes unanswered, merely for lack of funds which the sleeping partners refuse to invest in the cause. There will always be many in an age of liberty and luxury who will do for others as little as seems consistent with the maintenance of a Christian hope. From them the languid approval and the small annual subscription will always be a fit expression of their spiritual ambition and of their interest in the salvation of mankind ; but there are nobler souls ready to be kindled into a flame of zeal by the Divine suggestion of a world-wide service. Let such join hands anew with the brave and patient toilers in Africa and China and throughout the heathen world, and, giving themselves wholly to our one Lord for the gathering of this harvest, take the place and do the work which He assigns ; and when by teaching or giving or collecting or praying they have done what they could, humbly expect the faithful and liberal Rewarder of all true service to reckon them among those that have turned many to righteousness.

THE income of the Work of the Propagation of the Faith (Roman Catholic Missions) has increased of late. Last year the income amounted to £282,912, being an increase on the previous year of £21,235. This increase is attributed to the beatification in 1890 of two missionary martyrs, who "have doubtless prayed for us and obtained blessing from heaven on the efforts of the friends of the Apostolate." As a matter of fact, much of the increase comes from Mexico, which in 1889 contributed only £305 and in 1890 £10,525. France, too, has given about £12,000 more. France is indeed the chief contributor (£173,000).



## PERSONAL ITEMS.

CHINA.—Miss Smith, who reached this country at the end of November, has laboured in Peking for seven years, and during the last two years had only once allowed herself the freedom of breathing the purer air outside the city. Miss Moreton's health gave way just after her colleague had started on her homeward journey, and, when Miss Smith heard of this, she generously telegraphed offering to exchange furloughs. Both ladies came home in the same vessel; but the pleasing testimony had "overtaken" Miss Moreton: "She is very faithful and conscientious, and has made good progress in Chinese."—The Rev. Jonathan Lees has recently brought out a new Chinese hymn-book, styled the "Chinese Church Hymnal," which looks exceedingly "interesting." It includes over 200 hymns which have not before been published. In an English preface Mr. Lees expresses his gratitude to God for the valuable service which one of his Chinese fellow-workers has rendered in this matter. "He was one of my first students, and has for nearly thirty years been a faithful helper; but it is possible that in these pages he has done the noblest work of his life. It is interesting to recall that his venerable father was my assistant in the preparation of the 1871 edition."—The Rev. W. H. Rees has had to leave Chi-Chou on sick leave. When he had got as far as Shanghai he received a telegram asking him to wait for Mrs. McFarlane, who had started for home after a sad bereavement in the sudden death of her baby from cholera. They reached England on Monday, December 17th. When Mr. Rees left, there was no prospect of anyone being able to take his place. "Nearly 500 sheep without a shepherd. Eleven small and feeble churches without a pastor. Dr. McFarlane will do his utmost, but he has a large hospital and dispensary work, and cannot possibly do much besides." Knowing this, Mr. Rees offered to return till the spring, but the Doctor forbade it. We are glad to learn, from a later letter, that the Doctor's solitude is to be relieved for a time by the presence of his brother, who will study at Hsiao Chang until Mr. Parker comes down for him towards the end of the winter.

INDIA.—The Society's medical adviser having sanctioned the return of the Rev. T. Insell to India, he will be leaving for Mirzapur on January 14th.—We are sorry to hear from the Rev. J. H. Walton that the latter rains have completely failed in Bangalore, and that they will have to pass through seven months (four of them very hot) with almost empty tanks.

MADAGASCAR.—The Rev. R. Baron returned to the capital at the end of October safe and sound, after nearly five months' absence among the country churches and schools, of which more anon.—The Rev. T. Brockway, of Ambositra, celebrated the completion of his sixtieth year on October 15th, by making a substantial gift to mission work, "as a thanksgiving to Him who has led me all my life long."—The Rev. H. T. and Mrs. Johnson, of Fianarantsoa, are expected home next year, by which time they will have extended their term of service to eleven years before taking furlough.

AFRICA.—The Rev. J. D. Hepburn has come on a flying visit to England, to consult with the Directors about the affairs of

the Palapye Mission.—Writing on August 21st, the Rev. T. F. Shaw, of Urambo, hoped to get back into his partially-restored house before long, after trying experiences in one room, "as the large red ants have turned us out no less than three times in the last week." Besides this disturbing element, the quietness of the home has been invaded by a new arrival, and by the many women who come "to see the baby."—Dr. Frank Laird, who made an unsuccessful attempt to join our Mission in Central Africa some years ago, and has since been doing earnest medical mission work in a very needy part of London, has recently been accepted for foreign service by the Church Missionary Society.

SOUTH SEAS.—Leaving England on June 26th, the Rev. J. H. and Mrs. Cullen reached Niue on August 22nd, thus making the quickest journey on record—viz., fifty-seven days from London. This was only done by hard travelling overland from Adelaide to Newcastle. The Rev. F. E. Lawes adds the significant remark: "They arrived just in time for the collection." Some interesting facts concerning this latter will be found elsewhere.

## ANNOUNCEMENTS.

## DEPARTURES.

THE REV. S. J. WHITMAN, F.R.G.S., proceeding to SAMOA, embarked at Liverpool for NEW YORK, en route for APIA, per steamer *Aurania*, November 21st.

THE REV. JAMES HADFIELD, MRS. HADFIELD, and child, returning to LIFE, Loyalty Islands, embarked for SYDNEY, per steamer *Massilia*, November 26th.

THE REV. DAVID HUTTON, returning to MIRZAPUR; also Mr. R. J. ASHTON, B.A., M.B.C.M., and MRS. ASHTON, appointed to MIRZAPUR, North India, embarked for BOMBAY per steamer *Khedive*, December 3rd.

## ARRIVALS IN ENGLAND.

MISS SMITH and MISS MORETON, from PEKING, North China, per steamer *Telamon*, November 25th.

THE REV. J. D. HEPBURN, from PALAPYE, Bechuanaland, per steamer *Tartar*, December 1st.

THE REV. W. HOPKYN REES, MRS. REES, and family, with MRS. SEWELL MCFARLANE, from CHI CHOU, North China, per steamer *B. ngai*, at Plymouth, December 7th.

## BIRTHS.

SHAW.—August 11th, at Urambo, Central Africa, the wife of the Rev. T. F. Shaw, of a daughter.

ROWLANDS.—September 17th, at Ambolihmandroso, Betsileo province, Madagascar, the wife of the Rev. Thos. Rowlands, of a son.

KNOX.—November 7th, at Vizagapatam, South India, the wife of the Rev. John Knox, of a daughter.

HUTCHIN.—November 29th, at Stansted, Essex, the wife of the Rev. J. J. K. Hutchin, of Rarotonga, Hervey Islands, of a son.

## DEATH.

ROBERTS.—October 15th, at Ambolihnamboarina, Betsileo province, Madagascar, the infant daughter of the Rev. R. Roberts.

## TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. EDWARD H. JONES, Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

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